

## Jewish Parables on a Marque

### Part I

A Jewish prayer in fact develops this line – in Karbalah in fact and in God's messianic Brown revolution with the black people all protesting in humanism that faith in Christ which is spirit but there is violence as well – which is just the humanism of it all – I find this tragic – that they will be killed by Grace the white light – the greyish stone with blackness reads better – we are Brown or Grey –

Imagine a line – an arc – imagine a line and an experience – within the violent mob – an act of sheer heroism – just watching alright – and taking note in the law.

I call this the imagination of Karbalah.

#### I. In A Marque, the Detective is Buying some Cigarettes – 1910, Paris

In fact there is a long development of the arc from 1908 – 1910 which then is lyricism for the production of some type of literary experience which then is a process of yearning for a lover which then evidences as a process of antiquity when Jewish Kabbalism was in fact part of the kiosk experience of the Greeks. It was also some type of Roman empire process with the law – to develop inventions which now abound. Cigarettes were hard to find. The detective is one trope then for finding things novel in this modern world which is so full of inventions, with a cheap cigarette crushed in hand and put in the pocket by the design of the process of crushing it and saving it for later, with a roller in another wallet.

In fact I meant a lot of this is a process of lyricism. I was then walking, Mairan here which was a name given to me by an Islamic father which was also a mother who was Jewish, and I meant I was their son, but Jewish perhaps also Islamic but radically atheist as well, which was a mix in consciousness something I called true belief and secular knowledge at once which then was the process of developing a thesis which was profound – that the theological mind reasons in pure belief, but in fact replaces the non-belief with philosophy – which then helps speculate and meditate in the Talmud which is so much of meditation about the Kabbalism of life in cigarettes and inventions all around, which can also be Talmudic in the sense of developing a mood to speculate on the Kabbalism.

Spiritual faith then is all about this circularity between each plane of reason, which also has a process of a key in it – the key to speculation then was to walk away I felt – I just kept walking in circles and wandering even developing an empirical process of judgement in the manner of walking towards the kiosk for a tea. I was smoking and drinking tea and this was developing a type of monstrous outlook on the whole process of Kaleidoscopes being bought. I curled up under a bed and started smoking and drinking and this was the bed near the kiosk which I called Messianic.

I was then in a small sense of spiral within that bed which was the creaturely life I left myself for which though is a large metaphor running through all my wanderings, the process of being monstrous – the becoming mad of the process of philosophy – that in fact I turn into an epistle which is lived like an antagonism which is shaped in so many ways – another Jewish principle is antagonism and convolutes.

I developed a convolute of the process of smoking – then drinking tea and mixing rum in it, which then is Messianic again. I developed a type of antagonism to any such man which was near me for the process of talking or reflecting without the monstrous dimension of the noumenal as it were shining through – when you gaze at a man you better be a monster.

#### II. Christian Parables

I was singing in a house. That's what it means and I was driving in the car. What else can I say. Mairan was then walking around in a house and talking to himself, what else do I do. It is this boring flat experience filled with divine miracles, which then was off to Church on Sunday. I went there I was walking, I was happy and sad, it didn't matter.

Christian experience is filled with happiness, divine light and such a happiness. The Quran is filled with happiness, blessedness and even some tareef for the customs and religion. I feel so much in belief.

I meant whatever then. Let's read the epistle, let us walk in joy. Rejoice and all that. Quran a prayer, that people follow, what a believing thing.

I believe of course – but that was never said – I believe Christ argues by violence. I believe Mohammad argued, by in fact the intellectual Zhanji.

I meant all of this was accomplishment and revocation in fact of accomplished fact. I meant aleatory is radical. I got back to detective work. I wore a suit.

### III. Negativity

In negative violence – the purest principle – that divine violence – set off by large working masses. Humanism is essential but it is then filled with such hate for the enemy. Such hate. I meant then what is love what is hate, what then is ruthless praxis, what is this divine violence – I call it then not mine but God's revenge which then creates humanity. I will then be human. I will then.

### IV. Existential Cinema in Brown Karbala – Haha ha.

Imagine then brown Messianism, that brown evening which then announces a lot of divine violence.

I was running in the street and running into an insurrectional force of a protest.

I was this point – this logic.

### V. Brown Days

Imagine a lover – does he then decide to be a lover, that romantic paradise of sex and sexuality and all that. He does have that wish, but in fact they are brown days that load the gun into the point and the arced centuries and all of history for yes black rights black power. Christianity said – cross that line and that's the point.

I believe in women and their happiness, I fell in love with Christina. But I have to protect her by God's will. I see the enemy. I see him.

### VI. Days Go By

War is not an issue, there is nothing like war, war is fake. I meant the precision of a Prophet – that in fact there is the next crime – a line of crimes and a number of days the detective is finally a revolutionary and that is my message, people appear on a street and raise a black flag. I call this Inquilab.

## Part II

### Speculative Nominalism

#### I. First the cathedral

In that women are peaceful and happy, they are all in the Idea of love and philosophy. I admire this, but there is no temporality for me here, which they do not like to hear – the grace is before me and this is essential education but I am not in this process because in fact I am in anxiety. I meant there is a Sound and even some use the word violent sound outside – outside there is a violence.

#### II. Outside

I stepped outside and in fact there was a police car and protests.

I ran a little further the detective work was done – in fact violent mob fury – chaos and descent into Aleph. I meant I have to save the women. I meant let us just say – Tehzeeb to all these people I don't admire this, and this becomes the story of Aleph.

A parable – when does Aleph become Hebrew. I meant it takes this stance – pick your pocket stand up to the violent mob.

#### III. And then Let it Rain.

It rains.